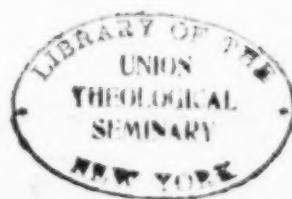


The **CHRISTIAN CENTURY,** *A Journal of Religion*

The Gospel According
to De Mille

By Lloyd C. Douglas



What Compulsory Drill Does to a
Church College

An Editorial

What Happened at
West Chester

By Ray H. Abrams

JUL 13 1927

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This issue contains an offer of Dr. Morrison's new book on "The Outlawry of War" which is of vital interest to every Christian Century Subscriber

EDITORIAL

JAMES WHITE, London sportsman and financier, committed suicide by poison and chloroform after his recent defeat in a fierce two-year battle for the control of certain oil stocks. His former friend and chief antagonist in this financial struggle tells his side of the story. The other will never be told, but this one reveals all that need be known of the spirit

of that sport, and contains plenty of food for reflection for those who think that all business needs to make it fine and human is that the men who are in it should "play the game." "It was a great battle of finance that one of us had to lose. The one to lose was Jimmy. This gamble was his last desperate effort to come back. He was broke two years ago. I and the group of friends who were with me were out to smash the gamble. What a fight it has been! Jimmy White knew I was out to stop him and I knew he was out to stop me. I told people he would be smashed by the end of June and smashed he was to the very day. . . The game is over. They lost a million pounds among them. Jimmy's party is ruined. One of them lost every penny he had. They are bitter against me now. They blame me for it. But what could I do? It wasn't my fault. I didn't make the rules of

this game. Jimmy knew the rules. They are simple enough. . . It's been a great battle. It's the greatest game in the world, this fighting with millions at stake. I'm not ashamed of my part in it." Yes, the rules are simple enough. You just buy what you don't want to send the price up, or sell what you haven't got to send it down, and publish lies to affect the market favorably or adversely as your own interest suggests, and reduce to beggary, if you can, those who stand in your way. If a ruined antagonist commits suicide, it isn't your fault. He was trying to do to you just what you did to him. Truly, the rules are simple enough, but they are not the rules of a game. They are the rules of a gladiatorial combat. Even a "sportsman," as White is said to have been, is not going to look upon losing every penny that he has as a baseball player looks upon the making of a home run by an opponent. There is a point at which the analogy of sport breaks down and recourse must be had to more fundamental moral considerations.

Civil Administration for The Philippines

SOMETHING is due to happen before long in regard to the administration of the Philippines. General Wood is now in this country, and has been visiting the President. It is officially announced that the President is anxious to

have him return to Manila. But at the same time it is admitted that his health is in a precarious state, and that the President is convinced that the time has come to take the islands out from under military rule and erect a civil administration. Colonel Carmi A. Thompson said the same thing, in his report which reached congress almost a year ago. But Mr. Coolidge did not, at that time, openly approve his personal investigator's conclusions. In fact, he specifically told congress that he did not agree with Colonel Thompson in all his recommendations. Now, however, the President has come to the same conclusion. It will be remembered that Colonel Thompson, in a report which surprised most readers by its evident desire to deal fairly with Filipino aspirations, stressed not only the theoretical advantages to be gained from a civil administration, but was equally frank as to the psychological advantages of such a change. Faced by the sanitary problems of Cuba, the military approach of General Wood proved the one exactly suited to the situation. The fame as an administrator gained under those conditions will remain with the general as long as he lives. In the Philippines, however, the problems have been of a different type. They have involved dealing with sensitive, high-strung people, jealous of every prerogative, and deeply stirred by the nationalistic currents now running throughout the east. Here the army officer has found it increasingly difficult to get along. In the last year or two, government in the Philippines has been a succession of bickerings and attempts at obstruction and sabotage. Mr. Coolidge's decision is the only reasonable one. It is high time that civil administration was established in the islands.

Professor Machen Stays With Princeton

AS A COROLLARY to the recent announcement that Professor J. Gresham Machen had been asked whether he would accept the presidency of Bryan memorial university at Dayton, Tennessee, it must now be recorded that he has replied that, while deeply sensitive of the honor, he feels it his duty to remain with Princeton seminary so long as there is any chance that it can be saved to the true faith. This reply will undoubtedly cause deep disappointment. It will be remembered that the special committee, of which Dr. W. O. Thompson was chairman, recommended the reorganization of the government of the seminary so that it would have a single board of control, like almost every other educational institution in the country, instead of two boards, one controlling the financial and the other the educational affairs of the seminary, and that the general assembly voted with practical unanimity to hold up the confirmation of Professor Machen's appointment to the chair of apologetics until this change had been effected. Professor Machen evidently feels that the cause of true religion, so far as Princeton seminary is concerned, is bound up with the dual system of control. He says: "If the reorganization favored by the general assembly is finally adopted next year, if the proposed abrogation of the whole constitution of the seminary and the proposed dissolution of the present board of directors is finally carried out, if, in other words, the control of the seminary passes into entirely different hands, then Princeton theological seminary, as it has been so long

and so honorably known, will be dead, and we shall have at Princeton a new institution of a radically different type. But meanwhile, during this coming year, the seminary is still genuinely and consistently evangelical." Just what it means to be evangelical in the opinion of the fundamentalists is indicated by a summary of the nine points of fundamentalism which comes in the same envelop with the preceding statement from the office of the Bryan memorial university association. Briefly stated they are: the scriptures verbally inspired and inerrant; one God in three persons; the virgin birth; original sin, the cause of both physical and spiritual death; substitutionary atonement; bodily resurrection and ascension; the personal, premillennial and imminent return of Christ; regeneration by faith; bodily resurrection of the just and unjust, everlasting felicity of the saved, and everlasting conscious suffering of the lost. This is the "faith of our fathers" which Professor Machen feels that he must remain at Princeton to maintain until and unless it is imperiled by the substitution of one board of control for two.

As a Brigadier-General Looks at War

WHEN LORD LANDSDOWNE died recently the London Nation and Athenaeum, in common with most of the British press, referred at length to the famous "peace by negotiation" letter which he made public in the summer of 1917. That letter drove Lord Lansdowne from his lofty position in English public life. But the note most often sounded in the obituary references was one of appreciation of the courage which had underlain the publication. This appreciation finds echo in a striking letter now printed by the Nation and Athenaeum. The letter is written by Brigadier-General F. P. Crozier of the British army, and reads in full as follows:

As a soldier who fought hard, blindly, and according to my tradition, and who enjoyed many minutes of it, I cannot help agreeing with your remarks relative to Lord Lansdowne and his peace proposals of 1917. I then called him all sorts of names. Now I see his point. It was a very brave act of his.

I am now all against war because it does not produce the required results.

Whether we could have had peace in 1917 and been better off than we are today (I don't suppose we could be *worse off!*) is a matter beyond me.

So General Crozier takes his place beside his old chief, General F. B. Maurice, as to the futility of modern war.

Peonage and the Great Flood

AMONG OTHER THINGS thrown up by the Mississippi flood is a sidelight on peonage in Mississippi and Louisiana. One of the Red Cross medical leaders assured plantation owners that Negroes in the concentration camps, where people were gathered to be fed and cared for until the waters subsided, would be released only to their own white overlords. Walter White, author of "Fire in the Flint," performed one of his characteristically courageous exploits by making a thorough personal investigation of the relation of flood relief to Negro peonage. He reports that "in many refuge camps, Negroes are released only to 'their'

landlords, and are sent back to the plantation from which they came. General Curtis T. Green, commanding officer at Vicksburg of the Mississippi guard, told me that plantation owners came to the camps to pick out 'their' Negroes and that labor agents are kept out of the camps, 'no man being permitted to talk to any other than his own Negroes.' At a number of camps I was told of Negroes eluding guards and escaping, preferring to forego food, clothing, shelter and medical attention rather than go back to the plantations from which the flood waters had driven them. At some of the camps Negroes were being taken out by industrial firms, being checked out of the camps and checked in again when their labors were finished. Most of these men had no objection to working, even though not paid, but they objected to the beating, cursing and kicking they had to endure. There are also numerous instances of brutality in the treatment of Negroes forced to work on the levees under the guns of soldiers and even white civilians. In many places, notably Greenville and Stop's Landing, Negroes were thus conscripted."

Former Censor Stands for Freedom of Speech

DURING THE WAR Rupert Hughes, the novelist, held a commission and served as a censor of the press. Recently Mr. Hughes has been using the pages of the American Legion monthly to say some things that badly need to be said as to freedom of speech in this country. Here are some of the things he has told the legionnaires:

If "all men are created equal" in any sense whatever, that foundation principle of our government can only mean that my enemy is my equal and has a right to equal freedom; that the man who disagrees with me has as good a right to speak as I have. . . . If I preach freedom, and fight for it, I have fought in vain, or as a hypocrite, if I do not grant freedom to others as soon as I have helped to establish it. During a war the laws are silent and most of the rules of human conduct are so twisted that the best man must become for the time being as bad as possible toward the foe. But the only excuse for a war is the value of the peace that follows it. . . . One of the most striking things about the peace is that great numbers of our fellow-citizens have made war on speakers whose doctrines they disapprove of; they have invaded halls and driven out the audiences; they have prevented auditoriums from being rented to speakers. This seems to me a ghastly mistake, and an abuse of the very word Americanism, for surely if Americanism means anything it means equality, free thought, free speech, free opportunity for the development of the individual and of the government. Americanism means the constant increase of liberty, not its diminution, yet the most un-American crimes are being almost daily committed in the name of Americanism. Many of the most violent protectors of Americanism are doing their best to destroy it or make it a byword of oppression and intolerance. . . . I am such a lover of my country and of the liberties it is built upon that I actually think that there are good arguments for Americanism. I sincerely believe that, properly stated and properly exemplified, Americanism is based upon reasons and sentiments that can be justified without appeal to force, the gag or mob rule. I hate to think that the only proof of American principles is a brickbat. I cannot bring myself to believe that our ideals are made of such thin stuff that somebody has only to breathe on them to scatter them. I should doubt them myself if I felt that their only safety depends on pre-

venting anybody from discussing them. I love freedom so utterly that I would not deny it to my neighbor. I would not deny him even the right to abuse me or my opinions, for thus I should lose the right to abuse him and his opinions.

The important part about this is not that Mr. Hughes has said it, so much as where he has said it.

Mr. Coolidge Faces an Important Decision

CORRESPONDENTS in the Black hills are helping the President to measure the public mind in regard to the new ambassador to Mexico. Mr. Sheffield is now in this country, and it is understood that he will not return to his diplomatic post. Who is to succeed him? It would be unfair to the men whose names have been mentioned in the newspapers to discuss their qualifications until it is known that they are avowed candidates for the position. But the appointment itself is of such great importance that the country will watch it with intense interest. To a degree that has hardly been understood until recently, good relations between this country and Mexico depend upon the personality of our representative at Mexico city. There is no essential difference between the political creed of a Charles Beecher Warren and that of a James Rockwell Sheffield. Mr. Warren, the big figure in the sugar trust, is, if anything, a trifle more involved with the affairs of big business than is Mr. Sheffield. Yet when Mr. Warren was our ambassador to Mexico, relations with that republic were constantly improving, while Mr. Sheffield's period in the office has been a long succession of irritations, coming close at times to an open break. The reason seems to have been in large part due to the differing temperaments of the two men. Given the Mexican temperament as the one constant in the equation, the injection of a lawyer of the Sheffield type—"keen as a steel trap," "sharp as a razor," "cool as an icicle," and all that sort of thing—has merely guaranteed constant friction, while the genial Warren type proved able to accomplish almost anything desired. When he makes his choice of a new ambassador, Mr. Coolidge will be well advised if he bears this simple, but pertinent, factor in mind.

President King Succeeded by Doctor Wilkins at Oberlin

PROFESSOR ERNEST HATCH WILKINS succeeds Dr. Henry Churchill King as president of Oberlin. Professor Wilkins has been professor of Italian language and literature in the University of Chicago, but to define him merely in terms of his linguistic and humanistic specialty while leaving out of account that extraordinary quality of high moral enthusiasm which is the prevailing note in his character, would be to leave unexplained his selection as the successor of President King. As dean of undergraduates he combined energy in administration and discipline with a certain gentle wisdom and friendly consideration which won the co-operation as well as the admiration of the students. The succession of presidents at almost any college illustrates what some are pleased to call the progressive secularization of education. The typical series, perhaps, is: theologian succeeded by philosopher; philosopher succeeded by classic-

ist; classicist succeeded by economist, publicist, scientist, or humanist. The current flows toward the concrete and the contemporary. In the case of Oberlin an archeologist was succeeded by a theologian conspicuously aware of the implications of modern thought for religious attitudes; and the theologian is now succeeded by a humanist whose prime passion is for ethical ideals and the worth of human personality. The spirit and fortunes of Oberlin, which have been not only maintained but enhanced during President King's quarter-century of distinguished service, will be safe under the leadership of President Wilkins.

Compulsory Drill in a Church College

DE PAUW UNIVERSITY, the Methodist institution at Greencastle, Indiana, is one of the last institutions supported by church funds to continue compulsory military drill. The church press has recently reported, on the basis of announcements received from the university's publicity office, that drill at DePauw would be made optional in the future. The technical phrasing of the announcement was to the effect that the faculty had voted to make the drill optional. Inasmuch as the action of the faculty is, according to DePauw's charter, final and authoritative, this was taken to put an end to an agitation which has been under way for several years. But the president, Dr. Lemuel H. Murlin, now announces that the compulsory drill will be continued for another year, at the end of which time his recently accepted resignation will go into effect. And the whole future policy of the institution in regard to this matter is beclouded with vague words concerning further discussion and a further voting.

As an example of the sort of thing that can go on within a college faculty, undermining student confidence in the very persons who are supposed to be supplying example and precept by which to form character, this involved handling of the drill issue at DePauw deserves attention. More than a year ago a group of students succeeded in persuading the president of the school to permit conscientious objectors to military drill to substitute physical culture for it. At the time, *The Christian Century* commended Doctor Murlin for his decision, without knowing that he had refused to grant academic credit for the physical culture thus substituted, while allowing full credit for the time spent on the drill field. At about the same time, the educational policy committee of the faculty took up consideration of the compulsory feature of DePauw's R.O.T.C. This committee is composed of a number of the most mature teachers in the institution, together with some younger men who saw active service in the world war. Four times during the academic year just closed this committee voted to request the president to bring to a vote in the faculty a report which they had adopted, by a vote of eight to two, in favor of optional drill.

The first vote in the faculty stood nineteen to twelve in favor of accepting the committee's recommendation. The president was not satisfied. He asked for a secret ballot, to

be taken without holding a faculty meeting. In this ballot the officers of the R.O.T.C. voted, and several teachers opposed to compulsory drill, who considered the first vote binding, refused to vote. This ballot likewise resulted in favor of optional drill, 28 to 22. But the president refused to accept defeat even after engineering this irregular procedure, and called a special meeting of the student councils for this and the coming year. Of twenty-seven members, only fourteen attended. The vote was eight to six in favor of compulsory drill. Of the eight, four were members of Scabbard and Blade, the fraternity composed of R.O.T.C. officers, and two were girl sponsors of military companies.

The next step was taken by student officers who held their R.O.T.C. cadets in formation while they passed petitions for compulsory drill along the ranks for signature. These petitions were passed around the campus later, but senior students were not approached. As a natural result, the majority of the lower classes were found to favor compulsory drill. Using this action as a leverage, the president then called for another secret ballot by mail without a meeting of the faculty. The majority of the faculty opposed to compulsion had by this time made up their minds that nothing could be done without producing an open battle with the administration. All but seven of them therefore refrained from voting. Twenty-eight, including the military officers, voted to allow the president to override the authoritative order of the faculty and to retain compulsory drill for another year. This accomplished, President Murlin offered his resignation. He will retire at the end of the next academic year.

President Murlin protests that he is "absolutely opposed to anything and everything that cultivates the war spirit and encourages war plans." But he believes that "the R.O.T.C., far from fostering the military spirit and promoting war, is our most aggressive, intelligent and purposeful agency for peace." He holds that "if worse comes to worst the R.O.T.C., having full knowledge of war and its horrors, will demand a calm, true, accurate, scientific diagnosis of the situation. . . . The R.O.T.C., with a mind to peace and in pursuit of peace, becomes our most calm, penetrating and intelligent means of analyzing and evaluating the facts in the case. If the results convince them that war is inevitable, they will know what to do and how to do it most efficiently. They will not be helpless war fodder." And again Doctor Murlin says: "I have a strong conviction that the R.O.T.C. is a valuable asset in our college life; that the educational spirit, method and purpose of the R.O.T.C. program is of high educational value. . . . It makes for democracy and Christianity on our campus." To all of which the objectors ask why, with so many benefits to its credit, it must be made compulsory to exist. For the president has himself said: "I am convinced with Major Orton (the commandant at DePauw) that your vote to make the R.O.T.C. optional is a vote for its ultimate disappearance." In other words, the corps cannot stand on its own merits.

If the R.O.T.C. in any college does not make for military mindedness, it does not make good officers. If it does not train men to kill, it does not train them for the duty of soldiers. If it does not inculcate the notion that armament and military preparedness are the best means of securing

peace, it fails to build the morale required for a reserve officers corps. President Murlin says: "The promotion of peace, the security and safety of our people, is the first duty of all citizens and the first object of our war program." He asks, "Upon whom must we depend to promote our peace, make strong our security, and fortify our safety if it is not the most intelligent, the most able, and the most fit?" He declares, "It is the first duty of the most intelligent, the most fit, and the most able, and is clearly not optional." By this argument, every able-bodied young man in the United States should spend a portion of his youth in a military camp, preparing to defend his country against an unnamed foe.

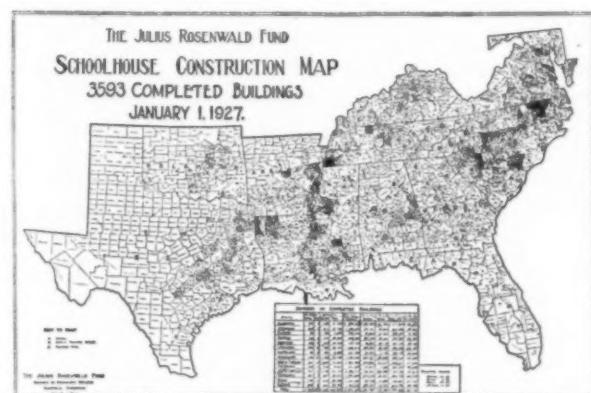
It is not to the credit of DePauw university that it maintains compulsory drill for even one more year by the use of such devices as have been adopted by the president in the last stage of the controversy there. The Methodist churches of the middle west will raise no hosannas over this outcome. But the whole incident has been immensely revealing. When any cause depends upon such devices to maintain itself, it has already written Ichabod above its door.

canon. It has, first of all, a boldness of attack which demands attention. The artist has taken a canvas of a size to require a continental easel, and swept across it with a vigor and dash that makes one catch one's breath. Equal to his boldness is the artist's superb technique. The drawing is perfect; the brush work superb; the whole composition as satisfying to the eye as any ever displayed before the American public. Lights and shadows are handled in masterly fashion. The chiaroscuro is of a quality unsurpassed by Rembrandt at his best, and such is its unique character that the deepest shadows on the picture represent the areas of high light in intelligence. But perhaps it is as a colorist that the artist excels, for his whole composition represents a masterly effort to solve the American color problem. The story of a race's problem, and the promise of a race's future are caught here in a single expression of beauty. To be sure, the artist would claim that the picture is unfinished. But some of the world's most famous canvases are unfinished. There is already enough displayed here to make this worthy of being called America's most beautiful picture.

Perhaps some Americans have looked at this picture and seen in it nothing but a map—nothing but another one of those maps dotted over with the symbols of a philanthropic adventure. If such there be, they need to look again. For there is here the depiction of a venture as inspiring as this country has ever witnessed. It is time that the picture which the Julius Rosenwald fund is painting across the map of the southern states should be known and evaluated at its surpassing worth by the entire citizenship of the nation.

It is only fifteen years since this modest, retiring Jewish merchant established his fund for the encouragement of adequate education for Negro children, especially in the rural regions of the south. The plan which the fund has followed has been an extremely simple one. It has offered to provide part of the funds wherever a southern state, together with a local Negro community, would provide the remainder necessary for the building of schools of modern type, in which education of an adequate nature might be offered. When the Rosenwald fund gives toward the erection of a new school, the Negro community involved must give a sum equal to or greater than that given by the fund. There must be one or more rooms dedicated to industrial education in every such school, and there must be at least two acres of ground for agricultural instruction. The schools, when completed, become public school property. The map shows the way in which southern whites and Negroes have responded to this opportunity, and the amazing development of good schools for colored children which has come below the Mason and Dixon line since 1912.

Statistics are usually tiresome things. But to those who look with foreboding on the race question in the United States some statistics as to the present status of education for Negroes in the south will prove worth noting. There were 86,610 schoolhouses of all kinds in the fourteen southern states in 1924, when the federal bureau of education compiled its latest figures. On July 1 a year ago there were 24,079 schools for Negroes. Of these, 22,494 (93.4 per cent) were rural. The simple, one-teacher type of school made up 63.8 per cent of these Negro schools; the two-teacher school, 18.8 per cent; the three-teacher school, 7.1



The Most Beautiful Picture in America

THE DISCOVERY of artistic masterpieces never ceases. A current magazine contains a claim put forward by Sir William Orpen, the distinguished British painter, that a canvas by John S. Sargent now in his possession surpasses the Mona Lisa. A considerable portion of the artistic world spends hours poking about in attics and second-hand shops, always expecting to turn up some new treasure under the next pile of debris. The Christian Century wishes now to join this company of explorers. We have been prospecting through the pages of the Southern Workman, the monthly published by Hampton institute. And we come back from the quest with the masterpiece displayed at the head of this editorial. It is against the practice of The Christian Century to print illustrations. For this one time, however, custom must bow to the cultivation of the public's appreciation of art. For we reproduce here what we consider the most beautiful picture in America.

We regard this picture as beautiful by every artistic

per cent, and the four-teacher and larger, 10.3 per cent of all rural Negro schools in the south. The influence of the Rosenwald fund is even more clear when it is said that only 5.0 per cent of the one-teacher schools are Rosenwald schools, while 29.3 per cent of the two-teacher, 31.2 per cent of the three-teacher, and 31.7 per cent of the four-teacher and larger schools for Negroes have been helped by this fund. These Rosenwald schools provide 27.4 per cent of the pupil capacity for the total rural enrolment of Negro children.

The influence of the Rosenwald fund is to be seen not only in the establishment of these modern primary school plants but in the general improvement in educational facilities for Negroes throughout the south. Take the case of high schools as an illustration. Here the state must provide facilities without outside help. But the presence of a multiplying group of young Negroes ready for high school and eager for high school has, together with the inspiration of progress in the lower grades, brought a marked improvement in the provision of secondary education. There are now 209 four-year accredited Negro high schools, North Carolina leading with 49 and Texas coming second with 25. There are, in addition, 592 non-accredited schools doing from two to four years of high school work. The total enrolment in these schools, when these figures were gathered a year ago, was 68,606, and 6,435 young Negroes had graduated that year at the completion of a full four-year course. It will be seen that this means that almost forty per cent of the total enrolment is staying in high school long enough to graduate—a fine showing.

But we go back to the picture. Some amazing and heartening things are happening in America these days. Some things big with portent for the future are being undertaken. But among all the contributions to our national beauty or our national strength, we know of none comparable with the painting of this picture. We lift our hand in salute to the vision and the courage of the man who first conceived the map of these great states as his canvas and then dared to sweep upon it such a glorious composition as this.

Goldilocks

A Parable of Safed the Sage

I VISITED the home of the Daughter of Keturah, and she and her husband and I sat together by the fire after we had supped.

And when I sought my couch, the daughter of Keturah said, Thou wilt find thy bed ready, and partially Occupied.

And it was even so. For I found a Little Oval bundle just below the Pillows, and when I touched it, it moved not.

And I said, The dear little girl just had to go to sleep before Grandpa came.

So I lay down beside her, and she moved not all the night through. But in the early morning she began to move a little and then she remembered. And she wiggled down under the clothes, and she covered up her head.

And I knew that it was about time for me to wake up.

And I spake in a deep, low tone, saying, Somebody's been sleeping in my bed.

And then I waited for a Terrifying moment, and I said, Somebody's been sleeping in my bed.

And then again I waited, and I said, Somebody's been sleeping in my bed, and here she is.

And then I hugged her as a grandfatherly Bear should hug a soft, loving little girl.

And she threw off the clothes that were about her head, and she said, Oh, Grandpa, I tried to keep awake, so that the Great Big Bear with the Great Big Voice should find Goldilocks there when he first came up, but I went to sleep and forgot all about it. But, Oh, it is so nice to wake up and find that the Great Big Bear is here to welcome Goldilocks.

Now on this fashion have I played with my Grandchildren, and they have formed a Rather Favorable Opinion of Bears. And I have formed a very Decidedly Favorable Opinion of those Little People whom the Great Big Bear doth now and then find, whether asleep or awake, awaiting his coming.

And I cried, Oh, Lord, of all the Wonderful Ingenuity which Thou hast shown in the making of this Puzzling World, I think there is nothing that can have occasioned Thee more thought and Pleasant Contemplation than the making of Grandchildren to keep the Great Big Bears of Humanity from being as Ursine as they otherwise might be.

And again I thanked my God for Little Children.

Bereaved

MY friend has all the happiness
To which earth stands confessed—
Adoring husband, happy home,
A baby at her breast.

While I have but remembrings
Of children after school
A-building smart mud cities
Beside a grassy pool.

GERTRUDE B. GUNDERSON.

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What Happened at West Chester

By Ray H. Abrams

WEST CHESTER, Pennsylvania, has become a symbol of all that is reactionary in American life. A conservative Quaker town is paying the price for its obscurantism. American ideals of education and free speech were on trial and they lost—and lost heavily. The two most popular and inspiring professors at the state normal school, Dr. Robert T. Kerlin and Prof. John A. Kinneman, were notified by the board of trustees, through the newspapers, on April 5 that they were dismissed, that is, that they would not be asked to renew their contracts for the next year. The reason for this action, as given to the press by Miss Isabel Darlington, spokesman for the board, was "reorganization" of the school curriculum. It was apparent from the beginning that this reason was nothing but a smoke-screen, because these men were among the most valued on the faculty. Twenty-five days later the teachers received their official notices of dismissal. No reasons were given. Why were they dismissed?

A LEGION ATTACK

In February, the liberal club at the school had criticized the Coolidge-Kellogg Nicaraguan policy. This drew the fire of prominent legionnaires in the county who wrote letters to the Daily Local News, the town paper. Kerlin, the faculty adviser of the club and head of the English department, wrote a letter defending the right of the liberal club to discuss administration policies. Kinneman, a member of the social studies department, wrote also in defense of the club. Kinneman's letter was endorsed by the commander of a neighboring post at Downingtown.

Meanwhile another factor had entered the case. The commander of the Bernhard F. Schlegel post of West Chester is a loyal republican. His business is publicity. He was one of the advance publicity men for the Coolidge-Dawes caravan that went from New York to San Francisco in the campaign of 1924. During the world war he served as a captain in the American protective league, a subsidiary organization to the department of justice. It was quite natural for him, therefore, to be alarmed at the un-Americanism of the liberal club. As spokesman for the executive committee of the local post, he wrote an open letter to Dr. Andrew T. Smith, the principal of the state normal school, in which he demanded whether the purpose of the liberal club "is to laugh away patriotism and to instill in the minds of future teachers contempt for the President of the United States and members of his official family?" He propounded this grave question, "Is the attitude of the members of the liberal club that of 'My country always wrong'?" He further stated, "It is our purpose to forward to the governor of Pennsylvania and other proper authorities at Harrisburg the results of our findings, newspaper clippings, and other information and data, together with a copy of this letter and your reply." Thus did the commander prejudge the case and hold a threat over the head of the school.

Dr. Smith replied that "the exact purpose of the liberal club in this school is that a group of young people thus

volunteering to get together on Sunday evenings hope to develop within themselves enlightened minds and to do constructive thinking along all phases of life that may command their interest—social, educational, political, religious." This answer did not satisfy the superpatriots, for a committee was immediately appointed to investigate the liberal club.

THE LEGION RESOLVES

Shortly thereafter, the county committee of the legion, which is composed of representatives from all the posts, passed unanimously a set of resolutions, the like of which this part of the country had never before seen. The resolutions are too lengthy to quote in full, but they are a remarkable illustration of the censorship which the legion has set up in many parts of the United States. The document was a careful evasion of the law of libel but thoroughly malicious. It claimed that the liberal club held "a disrespectful attitude toward our government and its officers," and the conduct of the two professors had been "unbecoming, unpatriotic, and grossly improper." "Be it resolved," heralded they, "that the members of this county committee unanimously go on record as condemning and disapproving said conduct, beliefs, and teachings by the said responsible members of the faculty, including Dr. Robert T. Kerlin and Professor John A. Kinneman." The only proof offered of misconduct was the heinous crime these two men had committed by writing to a newspaper.

By the time the board of trustees met and announced the dismissals, the legion resolutions had been read all over the state. What was more natural, therefore, than for the public to assume that these professors had been dismissed because they had met with the disapproval of the legion? Major John A. Farrell of the local post, who has denounced the discussion of governmental policies in a tax-supported school, gave the information to the press that the "moral influence" of the legion was back of the dismissal of these two men. Major Farrell now denies having made such a gleeful utterance. (But there are several witnesses to prove that these were his words.) The commander of the post said, "Kerlin and Kinneman dug their own graves. They expressed defiance to the feelings of citizens who still believe in patriotism and that our country is not always wrong."

TAKING OR DODGING CREDIT

While the commander does not want to take credit for the dismissals, it is significant that his post was represented in the condemnatory resolutions. And a further point, that has never been made public, is that although Isabel Darlington denies that the pressure of the legion had anything to do with the dismissals, she was in a lengthy conference with the commander and another member of the post just forty-eight hours before the board met. She is chairman of the instruction committee of the board and passes on the "hiring" and "firing" of the teachers. Perhaps the professors were dismissed because of the in-

dependent judgment of the trustees. But what of the timely conference with the chairman of the instruction committee if the legion did not desire the dismissal of the two men?

Following the announcement in the papers the trustees were bombarded with all manner of protests. An open letter from prominent citizens requested a hearing for the men. Students at the school circulated a petition for their reinstatement. This was practically suppressed by the principal. Letters, telegrams, and sermons failed to move the trustees, who felt that it was beneath the dignity of the star chamber to reply. The lords and ladies, knowing they were within their legal rights, did not feel morally bound to give an explanation and kept silent in the proverbial twenty-seven languages. The president of the board, a corporation lawyer, gladly expressed his views on the subject to the reporters: "I don't propose to see you men now or at any other time. There's nothing to see you about. . . . These damned newspapers by sticking their noses into things that are not their business cause nothing but trouble."

And thus it is none of the public's business how the affairs of the normal school are handled and most certainly it is none of the professors' business why they were dismissed. One would think that the trustees owned the school—that the public supports it just to please the fiat will of the board or perhaps to give them a toy with which to play. They have no notion of their responsibilities as public servants.

BACKGROUND FACTORS

However, the real reason for the action of the board was not long a secret. Doctor Smith, the principal of the school, and the leading elder in a local Presbyterian church, let the cat out of the bag. These men, he said, were "individualists" and "took too much interest in student activities." They further "refused to cooperate with other members of the faculty." All of which means that Kerlin and Kinneman were opposed to the goose-step in education, and when a vote was taken on a certain school policy in a faculty meeting they dared to be in the minority.

Kerlin's case does in a way go back two years. At that time he was warned by the principal in a letter that the trustees objected to his views on "socialism" and the "social amalgamation of the races." Neither of these terms was defined. Kerlin has been so indiscreet as to entertain at dinner in his home colored people—Rhodes scholars, Ph. D.'s from Harvard, Phi Beta Kappas. One of them found especially objectionable was the principal of a nearby state normal school for Negroes. The trustees and some townspeople look upon this as a dangerous precedent in a community once famous as a station on the underground railway. It is further inexpedient if not actually unchristian to practice the brotherhood of man. Kerlin is a Quaker and has been opposed because of his ideas on peace. When Congressman Thomas S. Butler of this district blazed away for ten additional cruisers Kerlin went to him as a member of a committee from the Friends and stated the position of the Friends in the matter which was, of course, against the increase in armament. Butler is the father of Smedley Darlington Butler of the marines and a brother-in-law of Isabel Darlington. He is known as the "fighting Quaker." While there is no court proof that Butler com-

municated to Isabel Darlington his dislike for Kerlin, which arose on this occasion, there is no doubt in the minds of thoughtful citizens that this is an additional factor to be reckoned with in the dismissal of Kerlin. Kerlin is an anti-militarist. Thomas Butler plays up to the legion.

A PUSSANT BUSINESS MANAGER

Kinneman's particular offense, so far as the school is concerned, is that he refuses to black the shoes of the business manager of the school, one John Hollinger. The latter has more than once boasted that he could make Kinneman lose his job if he wanted to. It is frequently asserted that the business manager runs the institution. He is a politician, an astute business man, the owner of three hotels in Atlantic City. Whenever anyone on the faculty wants to influence the principal to do something, he goes to John Hollinger. If the seeker of favor has pull with the business manager the latter will "fix it up." Hollinger is alleged to have underground connections with the legion. He had in his possession a copy of the legion county committee resolutions two days before they appeared in print. There is an array of evidence to show that "the hand that writes the pay check rules the school."

Other significant events in the controversy indicate the manner in which the state normal is run. Just two days after the announcement of the dismissals the principal, fearing that the liberal club would discuss the matter, suppressed the organization. In a chapel speech, in the presence of the whole student body of about twelve hundred, he commanded the club not to meet with the threat that whoever disobeyed orders would get "knocked on the head with a club." The president of the liberal club gave out an announcement that they would stand on the constitutional rights of free assemblage and free speech and meet off the campus, which they did. Shortly thereafter, Dr. Smith tried to suppress the Greenstone, the student paper, with threats to the editor if a word was said about Kerlin and Kinneman. In spite of this the editor bravely came out in an editorial: "We dare not evade the moral issue by not reflecting student thought." For awhile things ran riot. Then came Easter vacation and a calm.

On April 24, the American civil liberties union held a mass meeting in Philadelphia at which John Dewey, the chief speaker, denounced the management of the normal school and scored the legion with the words, "Superpatriots are more dangerous than bolsheviks." The echoes of that meeting have not yet died away.

AN INVESTIGATION

The famous report of the investigating committee of the Schlegel post came out the week before. Its evidence against the bolshevism of the liberal club was indirect and purely circumstantial, there being not a single specific charge in the whole document. The report, with long quotations from Fred Marvin, the notorious Lusk report, a speech by Congressman Blanton of Texas, and so forth, tried to show the connection between the little liberal club at the West Chester normal and all other liberal clubs—the sausage chain connected with Moscow. It was a pathetic attempt to bolster up the original charges against the club, and proved a perfect hodgepodge. Several prominent

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legionnaires boasted that it was a "damned good report." That seemed to be the end of it. The mountain had labored and brought forth a mouse.

Several groups of Friends have condemned the legion and the board of trustees. The state federation of labor passed resolutions against the action of the trustees and this organization is still on the warpath. Doctor Keith, the state superintendent of public instruction, will do nothing about the case. "The trustees have acted within their rights," he said, and that is as much as he cares. The governor sits tight and utters not a word.

LESSONS FROM WEST CHESTER

Those who have read about the controversy in the papers ask residents of West Chester, "Is the affair as bad as the papers represent it to be?" The writer's answer to this is, "Yes, only a thousand times worse." Consider the absolute tyranny and high-handed methods of the trustees, of which many instances could be given; their total lack of appreciation of modern education; the principal who is afraid of his shadow and cannot be relied upon in a matter of any consistent policy (he has contradicted himself a dozen times in the presence of the most trustworthy reporters of the press as well as others); the business manager who should be no more than a hired man and yet runs the school and at times the board of trustees. Add to this the sleuthing instincts of the legion with its system of espionage; its arbitrary censorship and claim to authority in matters of education; its hundred per cent patriots; the absolute denial of the fundamental rights of free speech

both by the legion and the authorities at the school. Next year only the most conservative speakers will be allowed to speak at the school—the principal specifically stated that no one from Swarthmore college could come. The reason for this presumably is that Swarthmore has some liberal men on the faculty. And so the normal school is being run on a medieval conception of education where free discussion is taboo, where all controversial topics must be omitted. Canned knowledge is to be handed out to the students. Freedom of teaching is gone. No thinkers are wanted. It is now a safe and sane school for the dead.

Such a situation might have arisen in nearly any town in the United States, perhaps. But in West Chester, with its emphasis on the past, its dread of the future and of possible change, the very environment invited such a travesty. Pennsylvania politics have had a free range. The town, in general, has no idea of the national aspect of the controversy. It is certain that the trustees thought the whole thing would blow over in a day, particularly if they said nothing. Only one clergyman, out of the nine in the town, opened his mouth from the pulpit. He condemned the legion and the trustees for their lack of a sense of justice in the dismissals and now incurs the enmity of all these groups, together with the business manager who said he was meddling in affairs at the school and "ought to be in hell."

So the battle of West Chester is over. Freedom of teaching and of free speech were on trial for their lives and they lost. But the forces of reaction must sooner or later be driven from the field vanquished. One defeat is often worth ten victories.

The Gospel According to De Mille

By Lloyd C. Douglas

BEFORE SNOW FLIES again, most Americans will have replied affirmatively to the popular query, "Have you seen 'The King of Kings'?" Never in the meteoric history of the moving picture industry has a production been heralded with so lavish a display of super-heated adjectives and unstinted expense as this new dramatization of the life of Christ at the hands of Cecil B. DeMille. If in doubt whether it was worth doing, one has only to stand in the foyer, at eight, as the record-smashing crowds enter, laughing and chatting animatedly in the usual high spirits of theatergoers; and, at eleven-thirty, watch the same people emerge from the theater, silent, meditative, tear-stained.

It is difficult to account for the curious reactions produced by this affair. Many thoughtful persons, of pronounced modernistic tendencies, who might be presumed to criticize the overplus of emphasis upon the miraculous element predicated of Jesus in the picture, are declaring the work a masterpiece, a blessing, an inspiration! As many, casually indifferent to the claims of organized Christianity and apparently disinterested in the story of its Founder, come away convinced that an impudent sacrilege has been committed. Everybody has deep convictions about the

show, one way or the other, and most people seem to be enthusiastically for it.

RESEARCH REWARDED

As for the correctness of the setting, it is doubtful if modern scientific paleontology, at its utmost of skill, has ever restored any ancient life-form with such painstaking fidelity. Mr. DeMille did not ask the price required to produce a complete replica of the temple. The very cobblestones of the Via Dolorosa are worn smooth with the sandals of generations. A fleeting glimpse of the flanking alleyways crowded with markets cost months of patient toil and a king's ransom. DeMille came from a home where the Bible was read—long chapters of it—at morning and evening worship. Not only does this man know his New Testament, but he has ransacked the entire lore of that era. If the average preacher gave himself with as deep concern to the business of revitalizing the story of Jesus and his times, churchgoing would be vastly more rewarding.

Of course, there are occasional glimpses of Hollywood—not Hollywood scenery, but Hollywood states of mind—disclosed, as if from double exposure, on the film. The picture starts off in an easily recognizable Hollywood mood.

Mary Magdalene orders out her golden chariot, drawn by six zebras almost as refractory, ornate, and capricious as herself; steps in, proudly, beside the bronzed Nubian who saws at the reins; shouts that she will see whether any country carpenter is able to absorb so much of her lover's time and interest; and goes galloping through the streets to find Judas—not the dull, sullen, stingy Judas we had known and despised, but a brand-new Judas, wealthy clubman, athlete, hail fellow well met, with the bearing of a Greek god, the manners of a courtier and the social prowess of a senator.

THE HOLLYWOOD TOUCH

The first fifteen minutes of film-flicker are distinctly Hollywoodish. These digressions from the traditional story are so patent, willful, and bizarre, that one hardly identifies the personae dramatis. And yet, as the action proceeds, one begins to understand the producer's motive in lifting these people to a more conspicuous position in life than they have been thought to occupy. DeMille wants to make it clear, later on, that Judas did not sell out because he was in need of \$18.60, but to avenge himself and find redress for his disappointment over Jesus' unwillingness to accept a crown. Whatever the literalist may think of the zebras, pawing and prancing at the golden pole of Mary's chariot, or her satin-clad paramour scarcely to be recognized as the man from Kerioth, the sum total of the DeMille exegesis is unquestionably correct. At all events, the lesson taught is the right one. Mary comes under the spell of the strange Galilean. Her departing devils—all seven of them—are impressively objectified, before leaving, which gives Hollywood a final chance, for the day, to set forth its ideas concerning the world, the flesh, and the devil—a subject on which it may be presumed to be fairly well informed.

Mr. Warner, in the difficult role of the Christ, meets the exactions of that office about as well, one thinks, as might be done by any mere mortal. Mr. Torrence, as Peter, makes a definite contribution to the average man's understanding of the impetuous fisherman who hardly knows, from one hour to the next, whether he is Simon the Sifted or Petros the Rock. New light is thrown upon the gospel story by the superb work of Rudolph Schildkraut as Caiaphas. Never has the high priest's story been so adequately told. The significance of the hostility shown to Jesus by the temple authorities, who had become involved with predatory commerce, on the one hand, and an unscrupulous political state, on the other, and are obliged to antagonize the Galilean's program of social justice or bring down upon themselves a storm of wrath and ruin—all this is featured with such skill and understanding that one wishes the picture the largest possible success, if for no other reason. If present-day Christianity can learn exactly what forces took Jesus to Calvary, it will be in a better position to insure against his being daily crucified afresh and put to open shame. DeMille's temple crowd is exactly in focus. There is a remarkable rightness about his interpretation of it.

A CHRIST DOOMED TO DIE

One is conscious, throughout the whole spectacle, that one is seeing the traditional, Roman Catholic conception of a Christ who has come to earth primarily to die. Let all

the people about him do or leave undone whatsoever they will; befriend or harass; condemn or crown; he is here to die—and everybody is waiting, nervously, for the tragedy. Jesus, in the picture, moves about slowly and sadly, with the air of one already unjustly convicted. Now and again, there is a gesture of futility more reminiscent of Omar Khayyam than Jesus of Nazareth. Many crosses are built at the little carpenter shop, and Jesus is pensive as he rubs his palm meditatively over the rough surface of their beams. He is thinking that, one day, he too will die upon a cross—this very one, perhaps. The shadow does not lift. As a man of sorrows and acquainted with grief, Mr. Warner keeps in character. As an interpreter of the Christ who came to earth single-mindedly death-bent, Mr. Warner is beyond criticism. Nobody could have done it better.

Persons who like to think of Jesus as the world's master teacher, chiefly concerned with the spread of a new message of hope and joy, the promotion of a victorious idealism, the development of a broader altruism, the building of a kingdom of heroes, are not quite content with so supine and languid a Christ as the abstracted, detached, time-marking, sighing Jesus who dominates the stage in "The King of Kings."

A MAGICIAN-JESUS

His activities are comprehended by his works of wonder. Here we have a brilliant portrayal of the magician-Jesus who pauses, frequently, to do something that has never been done before and will never be done again. He does not enter into these unprecedented endeavors with much zest. It is clear that they are merely episodic. He is here to die; but, so long as he is waiting the fateful hour and cannot hurry it, he may as well let an occasional glimpse of supernatural power shine through—just enough to show what he really could do, in his capacity of God, should he decide that physical healing and feats of magic were worth doing. There is, occasionally, a somewhat disquieting flicker of a smile, on Jesus's face, as he notes the utter bafflement and mystification of the crowd. He seems to be saying: "You don't know how I did that, do you? And I'm not going to tell you." If a man were to learn all he is to know about Jesus exclusively from this picture, he might suspect that the Master had come primarily to bewilder and befuddle, rather than to seek and to save that which was lost.

To my mind, "The King of Kings" is making a valuable contribution, indirectly, to the cause of a liberal interpretation of the life divine, at this very point. Thoughtful people will be given a chance to see exactly what a magician-Jesus is good for, in a needy world. Persons who have never thought very deeply about the legend of the coin in the fish's mouth—accepting it, indifferently, and with an uninquiring faith in the story—are now given an opportunity to form definite impressions of so inexcusable and unaccountable a use of supernormal power. Mr. DeMille gives generous footage to this episode. The resplendent temple authorities come to the carpenter shop to put Jesus on the rack as to his loyalties. Is he in favor of the Roman tax? Jesus smiles; send Peter to the sea to catch a fish; the fish contains a coin. Bystanding soldiers hurry to the beach; they cast lines into the water. Their catch is not so valuable. The audience chuckles at this, as it was meant to do.

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There is little enough of dramatic relief in the play. De Mille thought a laugh here would be good for everybody. And so it is. But that nervous giggle over the disappointment of the soldiers, who hope to find a coin in their fish, is not only in recognition of the soldiers' failure but also of Peter's success. It is claptrap; and everybody knows it. The whole affair is unworthy of the Lord, and the lesson couldn't be more vividly taught if the producer had set out with the avowed intention of showing the defect in any interpretation of Jesus that puts him alongside the juggler who pulls rabbits out of hats.

JESUS THE DOLL-MENDER

A little girl brings her doll to Jesus. The doll has lost a leg, and Jesus can and does fix it. The audience smiles. It gasps, first, at the glaring impertinence of the episode. Then it smiles, and consents that the event isn't quite so badly out of line, after all, with the gospel story. Didn't Jesus love little children? Wouldn't he stop whatever he was doing to mend a broken toy? Assuredly. But, however valid may be the introduction of the incident to show Jesus' human concern for other people's happiness, the whole field of the capricious miracles, wherein divine energy is invoked for trivial reasons, demands a re-survey. The audience senses that need; subconsciously, perhaps, but very definitely.

One evangelist, out of a possible four, reports an earthquake at the hour of Jesus' death. The earthquake is the most outstanding fact in the Hollywood appraisal of the sublime tragedy. Indeed, many a man, when asked how he is impressed by "The King of Kings," remarks, "That earthquake was the most realistic thing I ever saw!" So there you have it! The public is stirred by the spectacular presentation of the uncanny, the unusual, the unnatural phenomena predicated of the Master. Persons indisposed to a painstaking study of the gospel story will be better off for having had their interest renewed in the wondrous deeds of Jesus. If they have accepted him as a magician, one who walks on water, changes water into wine, disappears at will, passes through closed doors, and feeds two acres of hungry people from a small lunch basket, it is probably beneficial to their faith to see the story dramatized. Persons who have been uncertain whether the magician-Jesus is quite adequate to deal with the baffling problems of these modern times, in which there is so little room for necromancy in the thought of intelligent people, will be encouraged by "The King of Kings" to make a fresh examination of the essential character of Christ.

Therefore, from whatever angle one views it, the play is worth all it cost, and will be considered, presently, even by the most modern of the liberals, as a valuable contribution to the cause of a forward-looking Christianity.

Have We a Religion of Venture?

By Frank Eakin

IN THE RECENTLY PUBLISHED new volumes of the Encyclopedia Britannica there is a short article on "Christianity" by the Rev. John Wood Oman, of Westminster college, Cambridge, England. On first reading I found the article disappointing. It is too short. Doctor Oman needs more space in which to develop what he has to say. But I have read it a second and a third time with increasing appreciation. Toward the close there is a comparison of Christianity with other religions and its philosophy of life with other philosophies. Here we read:

Plato concerns himself mainly with safeguards, and Jesus wholly with venture: and Jesus does not rule where Plato does. Here is the essential part. All forms of ecclesiastical Christianity are largely concerned with safeguards. But the real challenge of the cross is the high venture of living in a world not realized. It is this that distinguishes Christianity from all other historical forms of religion, this that is in some sense absolute in method, if not in any particular result. In any case, this seems to be the only aspect of it likely to be adequate to the thought and the enterprise of our time.

Now I confess to a wish that the last sentence had not been added, but the fact that he added it is evidence of the author's honesty with himself and with his readers. He says, in effect, that he is pretty sure that the significance of Jesus lies most of all in the fact that he was the Great Venturer. He thinks that sober literary and historical research leads to this conclusion. But even if doubt be cast

upon this he feels that the philosophy of venture, as over against the philosophy of safeguards, is the part of Christianity which is most required for the needs and the mood of our age.

A NEW PRESBYTERIAN NOTE

Let me pause at this point to remark that Westminster college, Cambridge, where Doctor Oman has been teaching for twenty years, is a Presbyterian institution—is in fact the training school for the Presbyterian ministry of England. In Who's Who, Doctor Oman is introduced as "professor of systematic theology, and principal theological college of Presbyterian church of England since 1907." It must be admitted that the above quotation from the Britannica article does not have quite the ring of what we are familiar with as standard Presbyterian theology in the United States. Yet Cambridge is nearer to Geneva and Edinburgh than are our Presbyterian strongholds on this side of the Atlantic, and it is conceivable that Professor Oman's answer to the old question, What is Christianity? may be as near to the spirit of Calvin and of Knox as are the answers given by contemporary spokesmen for the Presbyterian church in America.

Jesus was undoubtedly a venturer. He was a reformer, a revolutionist, and a rebel, and he had the courage of his convictions. In his thinking and his acting he was in a very real sense a radical, and his radicalism led to his early

death. Yet it is also clear that he was appreciative of the value of the safeguards which established institutions provide. His radicalism was in large measure a revolt against the narrowness and woodenness of current scribism, yet for the scribal office itself he had undiminished respect. He said: "The scribes and the pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe." He handled the sacred scriptures of his people freely but not, in his own view, destructively: "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfill." That he did not scorn the safeguards provided by the Roman empire we may gather from the saying, "Render unto Caesar the things that are Caesar's."

CHRISTIANITY'S VENTURERS

When we turn from Jesus to Christian history we no doubt find the emphasis on safeguards far greater, far more dominant. Yet it is to be remembered that the "ecclesiastical Christianity" which Professor Oman has in view has not been the whole of Christianity. A roll of the heroes of our faith reveals few thoroughgoing venturers, perhaps none if we exclude those whom the church has cast out as heretics. But there have been conspicuous figures here and there who have combined the two outlooks in a manner not entirely unworthy of their Master. A religion which has produced a Paul, an Origen, a Luther, and a Tyndale, to mention no others, and which ranks such leaders among its immortals—such a religion may be said to have shown an interest in going forth as well as in standing fast. The fact would seem to be that we see in Christian history just what we see in human history in general, a continuous interplay of these two points of view. Most of the time the concern for safeguards is dominant, yet when we look into almost any period of the past that is seen in long perspective to have been a great period, or when we study almost any life of past centuries that gives evidence of having been a great life, we are very likely to discover that the greatness, in either case, has been very definitely associated with a spirit of venture—that there has been for the time being a comparative forgetfulness of safeguards.

THE YOUNGER GENERATION

If that is the record of the past, what is to be said as to hopes and ideals for the future? I do not suppose that any very radical change is to be expected, and I am not sure that it is to be desired. The younger generation of today is supposed to be very radical—scornful of safeguards and dangerously venturesome. This I think is an exaggerated view, at any rate as applied to those of our young people who have reached the point where they have to face the serious business of making good in life. I happened to come into touch with what might be considered a recent test vote on this subject in a group of college graduates. What the particular question was does not matter. The issue was in some measure clouded, as issues usually are. But on the whole, to vote one way meant a break with constituted authority and institutional loyalty for the sake of a principle and a personal loyalty. The break, incidentally, involved also the possibility of future difficulty in the prac-

tical matter of securing a job and winning rapid promotion in it. Thirty-two per cent of the group—a little less than a third—voted this way. Forty-six per cent—nearly half—voted the other way, thus giving expression to their institutional loyalty and their disposition to abide by the inherited values represented therein. The remaining twenty-two per cent did not vote.

I imagine that in a less select group the proportion choosing to abrogate safeguards in favor of venture would have been much smaller than one-third, particularly if the group had been made up wholly or in part of older people. Nor do I see cause for alarm in this. It is well, probably, that the majority should make conservation and safety their primary concern. Nevertheless, it would seem clear that if we are to have progress the venturesome minority must lead.

DEFINING OUR FAITH

The word "faith" has always been regarded as one of the great key words of Christianity. It is interesting to note the wide range of meanings given to it, even in the New Testament itself. Two examples will suffice for illustration. In the epistle of Jude the writer exhorts his readers to "contend earnestly for the faith which was once for all delivered to the saints." Here faith has become "the faith"—a definite heritage from the past, of supreme value because of the safeguard which it offers against present erratic and disintegrating tendencies. In striking contrast is the definition given by the author of the epistle to the Hebrews: "Faith means the assurance of what we hope for; it is our conviction about things that we cannot see" (Goodspeed's translation). Here Abraham, who "went out not knowing whither he went," is the great example.

Both of these passages have become classical. One enjoys about as much nominal prestige as the other. But the idea of the Jude passage surely has had and still has much the wider sway. There has been a vast amount of preaching about Abraham and his going out "not knowing whither he went," but there has not been nearly so much acting on the principle, even on the part of the preachers. I am not blaming them, but I think Doctor Oman does well to remind us that our Master was a great venturer.

Holy Places

WHEREVER souls of men have worshiped, there
Is God: where old cathedrals climb the sky,
Or shining hillsides lift their heads on high,
Or silent woodland spaces challenge prayer,
Or inner chambers shut the heart from care;
Where broken temples of old faiths now lie
Forgotten in the sun, or swallows cry
At dusk about some crossroads chapel bare,
Alike of bells and beauty; where saints walked
Of old with speaking presences unseen,
Or dreaming boys with quiet voices talked
In pairs last night on some still college green;
Where Moses' Sinai flamed, or Jesus trod
The upward way apart: there, *here*, is God!

HERBERT D. GALLAUDET.

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B O O K S

The Great Apostle

Brother Saul. By Donn Byrne. The Century Co., \$2.50.

FROM WHATEVER POINT of view the life and character of the apostle Paul are viewed, they constitute a drama of vivid contrasts, of brilliant color, of entralling interest. I do not mean, of course, that it is impossible to write a dull book about Paul. Many, alas, have done it. Dull men can write dull books about anything. But the material is all there for a biography or a play, a novel or a scenario of the most scintillant sort. After trying in vain to think of some previous production which would make the superlative inadmissible, I am moved to say that Donn Byrne has utilized the resources of his theme with such artistry as to place his book at the top of the list not only of imaginative treatments of the apostle Paul, but of novels upon biblical characters. Perhaps I am momentarily forgetting some towering classic that should be ranked above it, but I think not. At any rate, it is a very beautiful piece of work.

There is something about an Irishman—like Donn Byrne, or James Stephens, or W. B. Yeats—that causes him to write in an Irish manner no matter what he is writing about. The quality of Celtic genius finds a congenial field in the experiences of Saul the persecutor and Paul the apostle. True, Byrne rationalizes the conversion experiences a little—and not very successfully—and he utilizes rather extensively the familiar hypothesis that some of the characteristics of the apostle's personality may be explained as the phenomena of epilepsy. But he does not subject the reader's credulity to such a strain as would be involved in the assumption that Paul became the most effective leader in the world's greatest spiritual revolution just because he had fits. This physical infirmity, if he had it, might well enough account for some of the idiosyncrasies of an amazing personality, but it would be rank superstition to make it the secret of his dynamic.

But being an Irishman, as I said, and presumably suckled on faery lore and never completely weaned from it, Donn Byrne does not see the natural and the supernatural as two sharply limited and mutually exclusive areas. For one who is aware of the tendencies of current philosophical thought, the childlike naiveté of this attitude becomes surprisingly consistent with a very sophisticated point of view. It is as though, having started with a thoroughly credulous and superstitious acceptance of marvels and wonders as things that are likely to happen at any time along with the most ordinary episodes of the day's work, one had completely boxed the compass through a sharp separation between the miraculous and the natural, a skeptical rejection of the former as unreal, a grudging admission of the historicity of certain strange events together with an effort to rationalize them completely in terms of commonplace natural causation and known laws, and this failing, a return to the view that the totality of human experience is a single closely woven fabric of texture so homogeneous that even its natural events are wonderful and its wonderful events natural.

When one has worked his way around that circle, keeping the critical attitude acquired in the rationalistic phase but regaining the sense of mystery as an integral part of normal experience which characterized the childish beginnings, one is ready to begin to write the life of the apostle Paul. Whether Donn Byrne has actually gone through that course of development, I do not know. Very likely not. But he writes as though he had. Perhaps a modern Celt is just naturally that way.

The careful student of the New Testament will probably gain no new information from this story as to the history of the

early church, but he will get a wonderfully vivid picture of the backgrounds against which that drama was played and of some of the forces which were moving upon the scene. He will see the march of Roman legions, the mad patriotism of Jewish hundred-percenters, and the pitiful perplexity of the sanhedrin. He will see the confused counsels of the Christian leaders in the first generation, their suspicion of the new convert who had been a zealous persecutor, and the beginning of the growth of gentile Christian communities. One who has been but a casual reader of the record, or who has piously assumed that the first Christians were a united band of brothers with a definite program for the establishment of the new religion, will be informed that the real situation was something very different from that, and that Christianity did not emerge from its Jewish matrix without a mighty struggle.

Nobody will ever know, as a matter of fact, just what sort of person the great apostle was. He was, of course, the kind of person who could do the things that he did. That is to say, he was one of the kinds of person who could do those things. But which one? For conceivably there might have been several different kinds of personality which could have played this role. Donn Byrne gives a more than plausible picture of one of them. He was a man whom women love—the daughter of Caiaphas, as much as she was ever likely to love anybody, and Thekla, and Lydia—but who was too distant and absorbed to make his own wife happy, and who remained sublimely unaware of the devotion of the others and was wedded only to his task. All that, of course, is pure imagination. He was a man who would not call upon the Romans for protection even when he was in greatest danger. "We can't preach charity and forgiveness with an armed escort." (China mission boards please note.) He was a man who might be hated, or loved, or followed with blind devotion, but who could never be ignored. When he came into a room no one noticed who else was there. He must have had some such dominant quality. One may not agree with all the details of Donn Byrne's portrait of Paul, or even with its main features, but it is a picture consistent with the known facts of his work and superb in its vitality. As to the writing, the book is a work of art. If any novelist has ever put so much of sheer beauty of writing and technical excellence of construction into a story on a biblical theme, it has escaped my attention or slipped my memory.

WINFRED ERNEST GARRISON.

Books in Brief

It is not entirely easy to get a general survey of Alberta Johnston Denis's *SPANISH ALTA CALIFORNIA* (Macmillan, \$3.50), for the volume has no table of contents and its index is of names only. And the book is not altogether easy to read. It gives the history of Spanish California (Upper as distinguished from Lower California), from Cabrillo's voyage in 1542 to Mexican independence in 1822. Naturally, most of the space is devoted to the last half century of that period, for not much happened in California before the coming of Serra and the Franciscans. The author gives more emphasis than is usual to the secular and military aspect of the occupation, though with copious accounts of the founding of the missions. No treatment is given of the controversial problems in regard to the missions and their effect on the Indians. It is based on sources which are quoted abundantly rather than digested, so that the work is a composite chronicle rather than a history—a condensed Bancroft, but with valuable supplementary material drawn from other sources.

The late Dr. Robertson Nicoll was a great lover of both books and men. James M. Barrie said of him that he was perhaps the only man in the world who thought that more people should write books. Yet he did urge young authors to "publish nothing that is not the very best you can write." From his table-talk and miscellaneous writings have been garnered a collection of golden paragraphs under the title, *PEOPLE AND BOOKS* (Doran, \$2.00). It bubbles with good humor, brims with wisdom, and glows with a steady radiance of the kindliness that was half the genius of the great editor.

A new volume in the admirable and useful Everyman's

Library is Balzac's *THE COUNTRY DOCTOR* (Dutton, \$80).

There is a new edition of Emerson's poems in Everyman's Library with an introduction of Professor Charles M. Bakewell. (E. P. Dutton, \$80.)

A long religious poem which lives for twenty-five years and passes into a seventh edition, as *CHRISTUS VICTOR*, by Henry Nehemiah Dodge (Putnam, \$3.00) has, must have some substantial merits. This has a certain lofty, Miltonic quality—one need not claim for it Miltonic strength at all points—and a sustained dignity which is saved from monotony by a pleasing variation in verse forms. It contains passages of lofty beauty.

C O R R E S P O N D E N C E

Hymns of the Prince of Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: A new hymn-book is needed, one that contains hymns of work and goodwill and peace, and omits the songs of war and hate and fighting. I offer a name for that hymn-book now, in advance: "Hymns of the Prince of Peace."

I have just made a study of what I consider the best three modern hymn-books, searching for hymns of brotherhood. I found a good number, but I found the three books alike in this: that fighting and killing were used more than any other one figure of speech to represent Christian activity. Such hymns appeared to represent war and religion—and how did they represent success or victory? Not as bloody and obscene, but as a delightful event, combining in itself the pleasures of a picnic, a circus parade, and a ball game. One of these books had a hymn entitled "America and Her Allies," written in 1918, and in "the spirit of 1918."

There are already some ministers who are not willing to place in the hands of their people hymns that compare Jesus to a general and Christians to soldiers. As that number increases, there will be increasing demand for such a hymn-book as I have mentioned.

Gilsum and Surry Parish,
Gilsum, N. H.

ARTHUR H. SARGENT.

The Farmer and His Troubles

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Jackson's article, "Beware the Desperate Farmer," in your issue for June 16 is correct as to the impossibility of forecasting the political action of the farmers. But it presents on the whole an inaccurate impression as to the farmer's condition. As a class—if there is such a thing—his "predicament" is not that of abject poverty, as we might infer.

Now, as to two of Mr. Jackson's reasons for the "predicament." Salem is in a section that has suffered crop failures a good deal of the time recently. The whole state suffered greatly in 1926. But even in some hard-hit parts of the state I know farmers who agree that you have to take the bad with the good, and who better than broke even on the year's operation. And we who live here as a rule expect agriculture to succeed rather than fail in South Dakota. And when, as he says, we can get 46 cents for butter fat, our only kick is if we have none to sell. Until three months ago, eggs—not so good now—and butter fat had held up remarkably well for over two years. In fact these prices went a long way to help "the farmer" buy gasoline and rubber, of which he uses a great deal. When all is said, nevertheless, it is true that a large per cent. of the farmers are intensely discontented, even if not desperate. And they have good reason for discontent, though that reason may not be what they think it is.

The real heart of the matter is the desire of the average American to make money—for the sake of what he can spend it for—and his willingness to take risky chances trying to get

that money. We have rather prided ourselves on being speculators, and that, I think is at the bottom of the farmer's real trouble. I recently heard a county agent tell a crowd of farmers that they should get out of the notion of the farm as a place to get rich. After reviewing the situation as to merchants and other business men, he reminded them that it is the exceptional man who makes a fortune, and that most of us can expect little of fortune beyond the opportunity to make a living, and to support our dependents; and there is no better place for that living, in the long run, than the farm.

That brings us around to Mr. Jackson's other reason for the farmer's situation. I think his statement means that four years ago there were certain banks with \$4,000,000 of farmers' money deposited in his county, not country, as it was printed. All right. The farmer must have got that somewhere before he put it in these banks! We do not yet know all about the bank business in South Dakota; we are becoming educated. But it is already apparent that we have too many men operating banks (I will not call them bankers). And banks have been doing too many things that did not really belong in the bank. They, like everybody else, farmers included, have been speculating. Sometimes with money. Sometimes with the farmers' prospects, backing them in ventures that seemed to promise well. Especially after the war these operations were on a "bull" market, which had to come down some time. And when things came down, many—farmers, merchants, bankers—all were hurt. And we like in such a case to pass the buck, to blame someone else for the trouble. I think there was perhaps not so much blame after all; it is an experience from which we ought all to learn.

McLaughlin, S. Dak.

H. M. BISSELL.

The Ultimate Test

EDITOR THE CHRISTIAN CENTURY:

SIR: I am tempted to answer your "Wanted: a means by which the results of preaching can be measured." Is not the true measure of the results of preaching to be found in the kind of lives lived by those who hear the preaching? Paul told the Thessalonians that their lives had been such under his preaching that he did not need to preach to them any more (1 Thes. 1:5-8). Is not this the ultimate test?

New York City.

WILLIAM D. MURRAY.

Is Fundamentalism Fading?

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of your recent editorial "Fading Fundamentalism," based on the seeming harmony and absence of violent discord in the various denominational conferences and conventions: I suppose it is fading, but there are many of us younger ministers who feel that the practical adjustment is dangerously slow in its appearance. At the district conference of the Pacific district of the Evangelical synod of North America held in early May, the old friction between the "older brethren" and the "younger brethren" was barely noticeable. However, in matters

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of voting the difference in attitude manifested itself repeatedly.

In the course of the conference the undersigned was duly examined by the powers that be as to his worthiness of becoming a member of the denomination. In the examination it appeared that the applicant did not cling convulsively to the doctrine of the virgin birth as a sacred and indispensable tenet of his faith. The applicant did not deny the possibility; he merely suggested that he was agnostic on the subject, and could not with intellectual integrity sign a denominational constitution that held such belief as prerequisite to membership.

The applicant is a graduate of the denominational seminary, and has spent a year in the atmosphere of German theology in Berlin university and the Berlin cathedral seminary. In the scientific environment of German theology the applicant was considered "positif und rechts-stehend." In fact, the examination sermon he delivered in the cathedral seminary was appraised by Dr. Paul Conrad, president of the Prussian church and dean of the Berlin cathedral, as "evangelisch und biblisch." I say this to indicate that the background of training of the applicant was fully orthodox.

At length the examination committee reported its findings to the ministerial conclave of the conference, recommending that the applicant be denied admission to the denomination. There was some discussion. Many of the members of the conference "regretted" that the denominational constitution was relentless on this point, but the decision held: Not admitted.

It is plain that the district conference had no authority to admit to membership in the synod one who seemed heretic to the basic creed. But the conference acted with unpardonable cowardice and implicit duplicity in instructing its secretary to make no mention of the facts in the district minutes. The result will be that the issue will not be faced squarely by the denomination as a whole.

It is a problem for the entire denomination, as well as for other denominations. I could give the names of a number of young ministers, who, though working under the auspices of the Evangelical synod, having been educated in the denominational seminary (Eden seminary of St. Louis, Mo.) are not accepted into the denomination, due to its "narrow gate." We youngsters hate to be "scab" preachers. We know that individuals dissociated from organization are losing much potential power. We could, of course, join some denomination that has no narrow creedal gates, but we should like to help solve the problems of the denomination that nurtured us. There are many of us who are impeded in our ministry by the stumbling-block of denominational obscurantism. What should we do? But—fundamentalism is fading, I suppose.

Los Angeles, Cal.

A. J. HELM.

THE SUNDAY SCHOOL

Lesson for July 24. Lesson text: I Samuel 17:31-37, 40-42, 48-51.

What Weapon?

FIVE smooth stones from the brook—how innocent that sounds! A sling-shot against an armoured giant—what odds! Yes, but you forget how accurate a shepherd could become with that little sling. Out on the hills David had, for

Contributors to This Issue

RAY H. ABRAMS, minister Olivet Baptist church, West Chester, Pa.

LLOYD C. DOUGLAS, minister First Congregational church, Los Angeles, Cal.; author, "These Sayings of Mine," "The Minister's Everyday Life," etc.

FRANK EAKIN, former assistant professor of New Testament, Western theological seminary, Pittsburgh, Pa.

years, been practicing with that weapon. There were plenty of stones and he had all the time there was, and no end of energy. He would pick out a rock for a target and presently he would hit it; then he would hit it four times out of five; then he would hit it every time. With such deadly accuracy could he throw that stone that prowling animals were quickly killed and robbers feared to molest the flocks protected by the ruddy shepherd boy. It was his weapon; he had mastered it; he knew what he could do with it. Had he gone out to meet the heavily-armored Philistine, similarly clad, he would only have invited the defeat which must have been handed to him. As it was, he "got the jump" on Goliath; that smooth stone struck the disdainful forehead long before the trusted sword could have been brought into play. It was about as fair as to see the Macedonian phalanx going up against German machine guns. Usually, in duels, weapons of the same type are chosen, but then Goliath failed to think of that, and it is always well to think. The big man laughed to scorn the little shepherd lad; to him it looked like riding over a Ford with a tank. Striding down that hill, the haughty Philistine was saying to himself: "It's a shame to match myself against that little chap, it's too easy"—and about that time he got it in the forehead—the place where his brains should have been. He lost his head.

Such is the ancient story. What does it hold for us? For hundreds of years it has been chanting, "Be yourself." One time at a summer-resort I saw this motto carved upon a rough log. An ash block had been split in two, leaving the bark on one side, and upon the clean, cleft surface were these words, "Be yourself." I went off and held communion with myself; it was a profitable hour. Henry Ward Beecher was vastly amused one summer's morning when he slipped into the back seat of a Vermont church and heard one of his recent sermons repeated verbatim, and saw himself somewhat as others saw him in the very gestures of head and arms and the postures of body. Later, at the door, Beecher said quietly to the young imitator, "That was an excellent sermon this morning." (Let the curtain fall upon the chagrined preacher at this point.) Billy Sunday imitates no one, but I knew one ghastly case of a man who tried to imitate him. It is one thing to take off your coat and collar; it is quite another to say something after you have performed that trick. Sunday could say it, but the imitator became only a buffoon.

To be yourself does not mean that you cannot learn from others. A preacher once said to me: "No, I have not read a book in a year; I consider it a waste of time." Within two years he passed into the tall timbers—time is the biggest thing he has right now. "Be yourself, but yourself cultured to the highest point." Yourself is not a static self; it is a progressive self. You were one type of self on the farm, another in college and now as an attorney in a metropolis you are still another self; ten years from now you ought to be a much richer self in every way. One must learn to maintain a nice balance between originality and an open mind. Ramsay MacDonald will always be himself, not because he does not learn, but because all that he learns is taken into that strong, winsome self. The charm of Dean Brown, of Yale, is that he is unspoiled; always the same plain, real, powerful man. One thing that many Americans like about our president is that he is always Coolidge from Vermont. Robert Louis Stevenson, that superb stylist, painstakingly copied the finest bits of English that came his way. He copied them and studied them, but when he took up his own pen, he used his own style.

A young lawyer, with wealth and social position, returned to practice in a midwestern city. He was appalled at its civic corruption. He capitalized his sincerity, his technical knowledge and his fearlessness and he cleaned up that city. It was like cleaning the Augean stables, but he did it. Often we feel outclassed and outnumbered by the hosts of sin, but one sincere Christian can put a thousand to flight and two can chase ten thousand. If God be for us, who can be against us? One clean, brave, unspoiled Christian youth can put the fear of God into a multitude.

JOHN R. EWERS.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Detroit Congregation Lays Cornerstone

The Central Woodward Christian church, Detroit, Mich., laid the cornerstone of its new half million dollar building on Sunday, June 26. This congregation is the result of the union of the Central and Woodward Avenue Christian churches, under the leadership of Rev. Edgar De Witt Jones, who was pastor of the Central and is now pastor of the united church. Mrs. Philip Gray, whose husband, the late Philip Gray, was one of the most active friends of the church, and whose gifts to the enterprise have had much to do with making this building possible, participated in the ceremonies. The valuable site was given to the Woodward Avenue church twenty years ago by Mrs. E. L. Ford.

Friends Organize Mountain Assembly in Colorado

Fifty thousand vacationists came last year to Colorado, it is estimated. Herbert J. Mott, minister at the Quaker center in Colorado Springs, reports that with view to providing religious contacts for this large number of summer immigrants, what is known as the Fawnbrook mountain assembly will be opened next year, twenty-two miles from Colorado Springs. A course of sixty lectures will serve as the backbone of the ten-weeks program, but ample recreational and amusement features also are being provided for.

Another Survey Speaks Favorably For Modern College Youth

A recent survey made at the University of Southern California indicates that 51.7 per cent of the men and 59.4 per cent of the women students are regular churchgoers. The fact is also brought out that fully 10 per cent of the students devote over five hours a week to some special religious activity, such as work in the Epworth league, Christian Endeavor, B. Y. P. U., Y work, etc.

Japanese Church in California Celebrates 25th Anniversary

The Japanese Methodist Episcopal church of Oxnard, Cal., has just celebrated its twenty-fifth birthday. The members of the congregation were joined by many American friends and were assisted by Dr. Frank H. Smith, superintendent of the Japanese mission. More than 200 persons were present at the celebration.

Some New York and New Jersey Schools and Camps for July

Among the events of special interest to churchmen and church-women of New York, or near-New York, are: the summer school of home missions, Ocean Grove, N. J., July 9-16; the summer school for town and country ministers, New York State college of agriculture, Cornell university, Ithaca, July 11-23; Eastern New York summer school, Round Lake, N. Y., July 5-16; Pitman Grove camp meeting, Pitman, N. J., July 20-31; the Bible conference, Ocean Grove, N. J., July 24-31; the New York state summer

school, Camp Winchester, N. Y., July 25-August 4; Central New York summer school, Cornell university, Ithaca, July 25-August 5.

Silver Bay Conference Celebrates Quarter-Century Anniversary

The first meeting of the Silver Bay conference was held twenty-five years ago this month at Silver Bay on Lake George, N. Y. This is said to have been the first conference of missionary education ever held. In the early days the work of the young people's missionary movement, as it was then called, was confined to youth, but later as the missionary education movement it extended its scope to include the entire church. It publishes each year from fifteen to twenty titles, and covers every age group from beginners to adults. A booklet concerning Silver Bay can be secured by addressing the Missionary Education movement, 150 Fifth avenue, New York.

Christ, Not the Bible, The Central Fact

"The early Christians did not make the Bible the center of their experience, for the simple reason that they had no Bible,"

Atheists Deny What Few Affirm

WHEN A MAN DECLARES that he does not believe in God, the statement does not mean much until one learns what kind of God it is that he does not believe in. For the most part, avowed atheists are denying the existence of the sort of God which intelligent Christian people do not believe in any more than the atheists do, according to Rev. George R. Dodson, of the Church of the Unity, St. Louis, Mo., in a recent sermon on "Militant Atheism in the United States." It will be recalled that the late Jenkin Lloyd Jones wrote a book entitled "In Search of an Infidel." He reported that the discovery of a genuine infidel was about as difficult as the finding of a duck-billed platypus.

"DAMNED SOULS"

"The press reports the organization of the American association for the advancement of atheism, inc., with branches in 18 colleges and universities," says Dr. Dodson. "Some of the local chapters bear such names as 'Damned Souls' and 'The Devil's Angels.' The avowed object is to undermine the church and the clergy and to destroy Christianity, which is denounced as a delusion and a snare."

"Some good people will be alarmed and others horrified, but when the significance of the movement is understood it will become clear that the situation calls for neither horror nor alarm. Not every man is an atheist who thinks he is, and whether atheism is bad or not depends on the idea of God that is rejected."

"Now when the statements of the leaders of this movement are examined, one is struck with astonishment and wonders where they have been living. They declare that they are trying to rid the

said Rev. R. H. Stafford, the pastor elect of Old South church, Boston, in a recent address. "The question for us to consider is not, what think ye of the Bible, nor what think ye of the church, but rather what think ye of Christ."

The Largest Week-day Bible School

It is claimed that the week-day Bible school conducted in the Harper street Presbyterian church, of Cincinnati, Ohio, with 1054 students enrolled, is the largest school of the kind in the United States. All grades, from the first to the sixth, are represented, classes are limited to forty, and the Bible is the only text book used. Churches of several denominations co-operate in the maintenance and patronage of the school.

Lutheran Pastor Becomes Preacher to Deaf Mutes

Rev. E. C. Sibberson, pastor of the First English Lutheran church, Topeka, Kas., became interested in deaf mutes about three years ago, learned the sign language and is now preaching with his hands regularly every Sunday afternoon, teaching a group of children Wednesday

world of 'the idea that some big man up in the sky somewhere is going to punish us if we do something wrong.' They say that there is not a particle of evidence for his existence and that they do not believe in him.

SANTA CLAUS NEXT?

"But who does? The idea of an absent God who, since the first Friday evening, has been sitting idly on the outside of the universe seeing it go has long been obsolete in enlightened communities. What is astonishing is that students in American colleges and universities should take the matter seriously. Will they next form an association to combat the belief in Santa Claus as a pernicious superstition? How did so many people get so far behind the times while regarding themselves as advanced thinkers?"

"Still this movement is surely not without cause, and the probable explanation is that there are still too many churches teaching conceptions of God that belong to past stages of intellectual and moral evolution, but which are now centuries out of date."

"The fact is that if the church does not ceaselessly modernize its conceptions; if it does not revise its ideas in the direction of adequacy and truth; if it does not advance to an interpretation of religion that can live with science; it will provoke a natural and justifiable opposition on the part of educated people."

Dr. Dodson cited a list of literary and scientific men of the first rank who, he said, believed in God, but not in the conception of God attacked by the so-called atheist organization."

evening, and conducting special services for deaf mutes on other days at other places in Kansas and adjacent states. He speaks with enthusiasm of the sign language as "more beautiful and expressive than any tongue and much faster than articulate speech." Because much of the language consists of signs for concrete things rather than for words, it can be used as a medium of communication even between persons who belong to different language groups. "Music is not lacking in these services for deaf mutes. Through swaying of the body, rhythmic motions of the hands, and changing expressions, it is evident that they understand rhythm and music. In this phase of work, Mrs. Sibberson is a great help to her husband. She too has learned the sign language and accompanies her husband as they sing the old gospel hymns to the deaf and dumb."

It Is the Presbyterian Church in the United States of America

In a recent news paragraph, the Presbyterian church in the United States of America was inadvertently referred to as the Presbyterian church north. Dr. Mudge, the stated clerk of the general assembly, reminds us that this name is singularly inappropriate for a church whose forty-six synods and 299 presbyteries cover every state and county and sixteen foreign countries besides.

German Youth Movement Strongly Religious

It is said that the two largest organizations among the thirty or more which may be said to constitute the youth movement in Germany, are those of the most strongly religious nature. The Catholic organization has a membership of 700,000, and the Y.M.C.A. 225,000. The Y in Germany is in close touch with the church, though not controlled by it, and operates chiefly in the villages and small towns with very little in the way of buildings and equipment.

The Spirit of St. Louis

The Union Avenue Christian church, St. Louis, Mo., Dr. George A. Campbell, pastor, featured a series of special Sunday evening services from June 5 to July 3, in which leading men of five denominations presented the spirit of the Episcopalians, of the Disciples, of the Baptists, of the Methodists, and of the Presbyterians.

Next General Assembly to Honor Former Moderators

At the recent general assembly of the Presbyterian church, held at San Francisco, provision was made that at the next meeting three former moderators should be present as special guests: Dr. Francis L. Patton will then celebrate the fiftieth anniversary of his service as moderator, Dr. Wallace Radcliffe his thirtieth, and Dr. Henry van Dyke his twenty-fifth anniversary.

Christian Temple Approves Treaty with France

At its Sunday morning service on June 5, the congregation of Christian Temple, Baltimore, Md., Peter Ainslie, pastor, adopted resolutions expressing the wish "that the government of the United States

may find a way to respond speedily and effectively to the invitation which has been made by the foreign minister of France, and that out of such action between these two great and friendly republics, the way may be opened for general outlawry of war between all nations."

Baha'i Promote Inter-Racial Amity

The nineteenth annual Baha'i convention of the United States and Canada met at Montreal early in May. Among those elected to membership on the central committee of nine, which has supreme authority over all Baha'i affairs in America, was Mr. Louis Gregory, a Negro who has long been prominent in the Baha'i movement. The official report states that "the convention devoted much time to the consideration of the inter-racial problem in America, Abdu'l-Baha, before his ascension, having warned his followers that this constituted the gravest situation confronting the American people."

Methodists Organize Book-of-the-Month Club

"The Southern Methodists," says W. T. Ellis, "have organized, apparently under the leadership of Bishop Candler, a sort of 'Book-of-the-Month' club for Methodist ministers. A committee of five chooses the book thought best for a minister's use, and this is put out through the denominational publishing house at the best possible rate."

Only One Missionary Enterprise In Albania

The American school in Kortcha, Albania, conducted by Rev. and Mrs. Phineas B. Kennedy, is said to be the only missionary enterprise in that new little republic. No mission board is operating in that country and the school is conducted as an independent enterprise. Persons disposed to help it may send contributions to the Albanian Mission fund, care of the Guaranty Trust company of New York, 140 Broadway, New York.

Anglo-American Church in Rio Janeiro Will Build

The union church in Rio Janeiro, Brazil, organized over forty years ago as a denominational church, is carrying on a building campaign to erect an adequate building both for its own work and for other activities of the Anglo-American community numbering about 3,300 in that city. Provision will be made for an American school building, a playground, and the American chamber of commerce. Seventeen denominations are represented in the membership of the church.

A Successful Union Community Church

John R. Scotford, writing in the *Expositor*, tells the story of a successful local experiment in church unity at Garrettsville, Ohio, a town of 1200 people which ten years ago had four small churches. Three of the pulpits happened to become vacant at the same time. At first, they made a temporary plan for union services. Then the Sunday schools were merged. When the organization of the three into a union church was proposed, the denominational secretaries encouraged it. The three churches continued

their local organizations and leased their buildings to the united church, and the members became members of the united church. At first separate membership rolls were kept, but at present a single roll, with a denominational annotation, if any, after each name. For practical purposes, the denominational distinctions have vanished so far as the local church is concerned. The three uniting churches were Congregational, Disciple, and Methodist.

Rev. C. F. Potter as Preacher for Church of Divine Paternity

Rev. Charles Francis Potter, who left the West Side Unitarian church, New York, in the fall of 1925, to lecture for Antioch college and later for the national association of book publishers, has accepted an invitation to become stated supply of the pulpit of the Church of the Divine Paternity, Central Park west and 76th street, New York. Dr. Joseph Fort Newton, who went to this church from City Temple, London, left its pulpit in 1925 to enter the Episcopal ministry in Philadelphia. In the interim, the former minister, Dr. Frank Oliver Hall, has been serving as acting pastor while continuing his professorial duties at Tufts divinity school.

Crusade with Christ for A Warless World

"Crusade with Christ" was the title and keynote of the opening address at the International Christian Endeavor convention at Cleveland, Ohio, by the president Daniel A. Poling. He stressed the cru-

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Buffalo Church Ministers to Religion and Industry

On June 26 was dedicated, at Buffalo, N. Y., what is known as the Goodwill Industrial Building and Grace church. This new building is unique, being adapted not only to the regular work of a church but also to industrial activities. Dr. Thomas P. Greene who accomplished a similar work in St. Louis came to Buffalo for this work, and it is his notable energy, together with the cooperation of the board of directors, that has made possible an institution which, through its industries feature, has been able even under cramped conditions to pay its way. The building is the largest in the United States devoted to this special kind of service. The cost of its erection was about \$200,000.

Dr. George H. Morrison Resumes Glasgow Ministry

After a year of absence from the pulpit of the Wellington church, Glasgow, on duty both at home and in America, Dr. George H. Morrison again entered upon active service there early in June, being welcomed by crowded congregations. According to his practice for several years, Dr. Morrison has featured during June his series of "Monday lectures," which regularly draw large congregations from many denominations.

The Reformed Church Defines Its Position

The Reformed Church Messenger of Philadelphia, representing the Reformed church in the United States (formerly known as the German Reformed church), recently offered a prize for the best statement of the characteristics of the denomination and an answer to the question as to whether it should be perpetuated as a separate body. Quoting from several of these statements which received either a prize or honorable mention, we find: "It had its origin in the reformation period in the lower Rhine provinces of Germany and in the German cantons of Switzerland under the leadership of Ulrich Zwingli, leavened with the thought and teaching of John Calvin. Together with its German peoples, the Reformed church is largely the church of the Huguenots." The following features are distinctive, though not unique: "Freedom of re-

ligious thought and forms of worship; denominational cooperation; community-mindedness; social salvation." "Dr. Philip Schaff says that all other denominations could readily unite with us by simply laying aside their peculiar earmarks, without adopting anything new." "We ride no particular ritualistic, doctrinal or dogmatic hobby. The acceptance of Jesus Christ as God's son and man's savior alone conditions membership."

Columbus Pastor in Brougher's Pulpit

Rev. Daniel F. Rittenhouse, of the First Baptist church, Columbus, Ohio, will fill Dr. J. Whitcomb Brougher's pulpit at Berkeley, Calif., during one month this summer while both are on vacations. The Columbus church reports a steady growth during the past year though its activities were suspended for five months during rebuilding and enlarging.

Consider Moving Headquarters Of the Knights of Columbus

The moving of the headquarters of the Knights of Columbus from New Haven, Conn., to Washington, D. C., is under consideration. The Catholic Transcript, an official Catholic paper published in Hartford, Conn., disapproves of the move. It defends its attitude as a critic of some things which most Catholics approve, by saying: "The Transcript does not repine because it has been condemned for criticising the color of the train that bore the cardinals from New York to Chicago on the occasion of the great eucharistic congress. It bears up with equanimity even when accused of throwing cold water on the whole sacred demonstration. It presumed to criticize the Knights of Columbus for serving notice, peremptory and final, on the President of the United States and instructing how he must henceforth deal with the difficulties beyond the southern border."

British Journalist Preaches International Morality

A journalist with a conscience and a very definite point of view, is the way Mr. Hamilton Fyfe is described by "Public Opinion." Mr. Fyfe had his outlook upon life changed by the events of war. Now he comes out with a book which he calls "The Religion of an Optimist." He declares that comradeship must be the new faith for the day, and holds that the golden rule is for nations as well as individuals. "Nations have souls, and they have honor. They have all the qualities of character belonging to their citizens, and the rule of conduct that Christianity lays down was meant for them. Nations must be their brothers' keepers. They must be ready to aid one another. They must deal justly and show mercy and make allowances. They must not live in fear and suspicion."

Well, What Of It?

It is becoming a frequent device of newspapers which desire to suggest the serious purpose of their editorial pages to print at the top a verse quoted from the Bible. Among other papers observing this custom is the Editor and Publisher, trade weekly of the journalistic profession. In its issue of June 11 this influential peri-

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odical greeted its readers with this uplifting thought: "And all the men of Shechem gathered together, and all the house of Nillo, and went and made Abimelech king, by the plain of the pillar that was in Shechem." Whether this classified as news or editorial comment was not said.

Author of Book on Religions Enters New Field

Lewis Browne, author of "This Believing World," perhaps the most sensationally popular book on comparative religion ever published, has recently completed a transcontinental lecture tour, and is reported in hiding on the Oregon coast finishing a new book, a biography of Heinrich Heine. Mr. Browne is writing the book in collaboration with Elsa Weihs, a distinguished German student.

Appreciation Expressed for Veteran Minister

The eighty-first birthday of Rev. D. J. McMillan was recently celebrated by the presentation to him of a volume of appreciative letters from friends in all parts of the country. After civil war service, Dr. McMillan did pioneer missionary work in Utah, founded the College of Montana, served as secretary of the board of home missions, was pastor of a Presbyterian church in New York, became secretary of the board of church erection, and finally executive secretary of the New York Sabbath committee.

Progress Toward Unity of Scottish Churches

The movement toward the reunion of the Church of Scotland and the Free church, which has been in progress off and on since 1909, is making slow but decided progress. The conference on the subject in connection with the recent assembly in Glasgow was another step. Lord Sands, recalling how church union had been talked about ever since he could remember, added that "a new note had come into the thought of the country regarding church union within the last year or two—the sense of its inevitability."

Many Methodists Will Gather At Des Plaines

The sixty-eighth annual Des Plaines camp meeting is being held at Des Plaines, Ill., July 8 to 17. Most of the important Methodist leaders of the Chicago area are on the program, and other speakers include Bishop Burns, of San Francisco, Bishop Waldorf, of Kansas City, Ralph Connor of Winnipeg, and Ex-Governor Pat Neff of Texas, who is a Baptist. A large attendance was expected.

Give Up Sake to Build School

A Japanese village which needed a school building that it could not afford to erect, discovered, according to the Japanese student bulletin, that it was spend-

ing about \$4,000 a year for the wine known as sake. The head of the village persuaded his fellow townsmen to go dry and use their sake money for interest and amortization fund on a bond issue for the construction of the school. They did. The school is now in operation with 470 pupils. Even the proprietors of the sake shops joined in the movement and changed their business.

Ministerial Pension Fund Not Perpetual

The completion of the fifteen million dollar fund for the inauguration of the Presbyterian ministerial pension system was a great achievement, but this amount does not constitute a permanent endowment. Even that amount would not be adequate for the purpose. This is "an accrued liability fund every dollar of which will be paid out in pensions during the next thirty-two years," writes the chairman of the laymen's committee. "Endowments are passé in the modern pension field. The Presbyterian pension fund just launched is based upon actual actuarial knowledge and tables of experience. The money which the minister and the church pay into the fund each year will provide the pension for that particular minister provided he enters the fund as a young man. In the generations to come this pension system will perpetuate itself. The \$15,000,000 will provide pensions for the ministers already in service whose payments will not be sufficient to build up pensions for themselves before the age of sixty-five."

Magazine of Internationalism Projected

A new monthly magazine, entitled "World Unity," will start publication October 1, with Dr. John Herman Randall as editor-in-chief, and Horace Holley as managing editor. Many well known names are on the list of contributing editors, including Rufus M. Jones, Rabbi Mann, and Professor Fred Merrifield. It will treat not only political questions, but of the whole range of human values as interpreted in the spirit of the new age.

BOOKS RECEIVED

- The Dialogues of Plato. Selections from the third Jowett translation, edited by William Chase Greene. Boni & Liveright, \$3.50.
- Hindu Mysticism, by S. N. Dasgupta. Open Court, \$2.00.
- Toleration, by John Bigelow. New-Church Press.
- The Life in the Spirit, by Bruce S. Wright. Cokesbury Press, \$1.25.
- The Worship of the Little Child, by Edna D. Baker. Cokesbury Press, 75c.
- Special Day Pageants for Little People, by Marion Kennedy and Katharine Bemis. A. S. Barnes, \$1.50.
- Occupied Haiti, by Emily G. Balch. Writers Pub. Co.
- Israel's Religious Development, by F. B. Oxtoby. Presbyterian Board, \$1.00.
- The Jew and Christianity, by Herbert Danby. Sheldon Press.
- Mallorca the Magnificent, by Nina L. Duryea. Century, \$3.00.
- Witch Wood, by John Buchan. Doran, \$2.50.



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JOHN DEWEY]

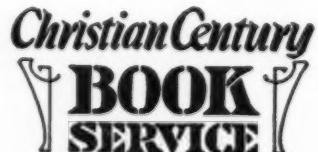
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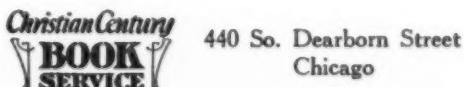
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